

THE TWO CASES
OF SALVATION

Set forth in 1708

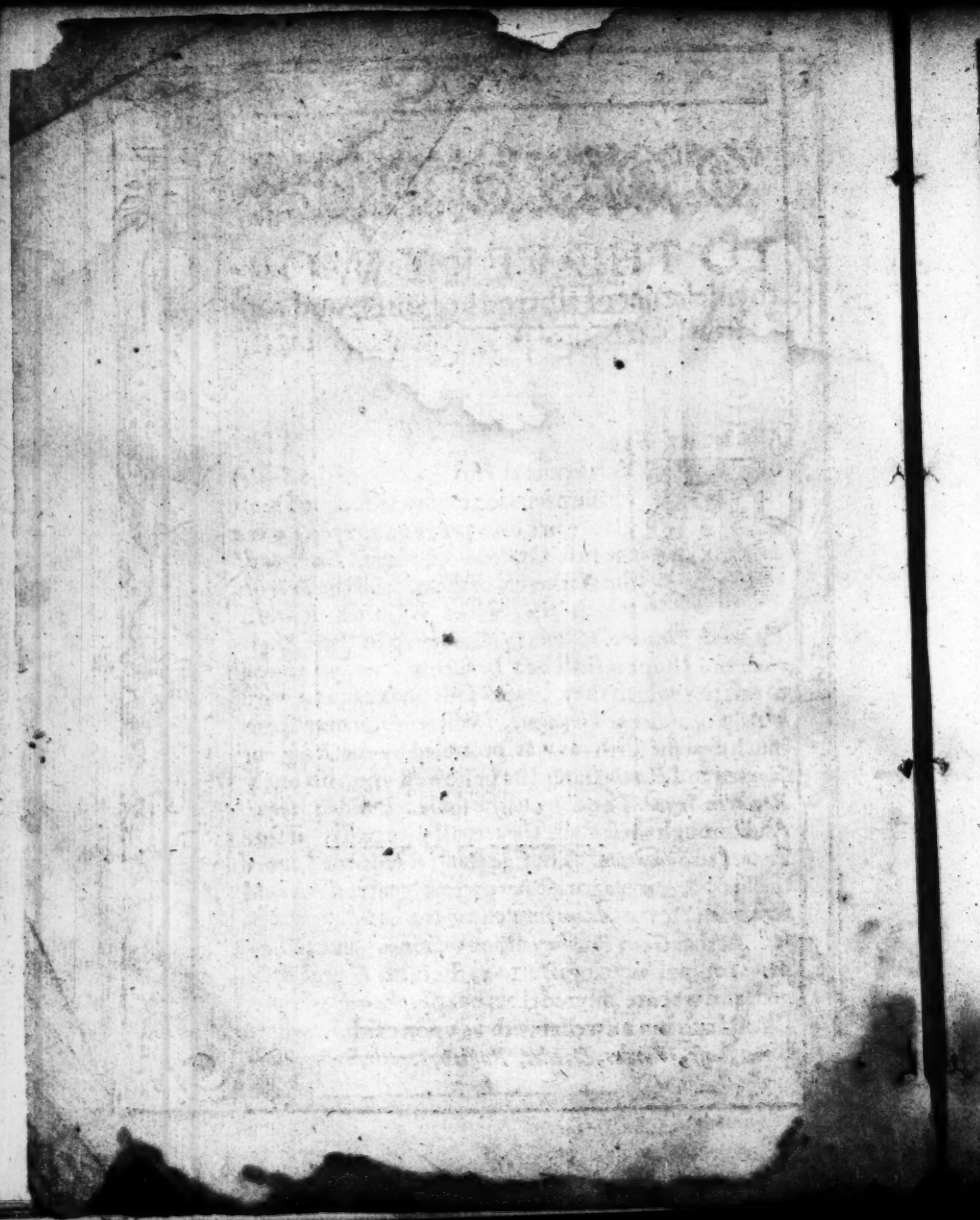
IN
THE HISTORY OF THE OIL

AND THE CHURCH

A COME
AND GOVERNMENT OF THE

THE TWO CASES

OF SALVATION



TO THE VERY WOR-
thy deseruer of all true honours, and con-
stant louer both of Religion and Learning,

WORTHY SIR,

IVch Fruits as (for the *Dist* of the *Soule*)
I haue prepared for my selfe, doe I most
gladly bestow vpon you. *Prophets* were
the first Grafters of them, *Euangelists*
the Gatherers of them, and the *Tree* on
which they grow is Christ, it was a
Heauenly Pleasure to me, to climbe vp to these *Bran-*
ches, and I hope it shall be a heauenly *anquet* to you
to tast that which they beare. This booke is as it were
a *Map* of a *Large kingdome*, wherein you may see so
much drawne forth, as was promised by the *King* of
Heauen and *Earth* should be bestowed vpon his onely
Begotten Sonne. The *City* of the soule is builded *Above*,
And through these two *Gates* must shee passe, if shee
Travell to *Saluation*. The one *Gate* was opened more
then 5000. yeares agoe, (euen presently after the world
was made) for to *Adam* himselfe was a *Messiah* promi-
sed. At that *Gate*, *Prophets* stood waiting, and telling
newes of his comming. But to vs the other *Gate* is ope-
ned, and wee are assured that our *Shepherd* is come,
Christ hath bin a dweller with vs vpon earth. In whose
Birth, *Life*, *Wordes*, *Deedes*, *Passion*, *Death*, *Resurrecti-*

The Epistle Dedicatorie.

on, and *Ascension* is fulfilled whatsoeuer (of him) was fore-told. I am a meere stranger to your eye, (though not to the good fame that liues of you familiarly cōuersant.) But Sithence the *Voiage* of euery professed Christian, lies but one *Way*. (And that *Way* is set downe heere, by the principles of *Spiritual Navigation*.) Accept of my poore knowledge therin, I beseech you, which offers it selfe, not as a *Guide* vnto your Iorney (you no doubt hauing skil enough of your owne.) But as a perfect *Circle* of my loue, filled with many wishes, that after you haue gone through this first *Gate* of a Momentary life, you may enter in at that second, which leadeth to all eternity and happinesse.

Deuoted most affectionady
to your



I

THE MARIAGE OF THE OLD AND *New Testament.*

GODS *Anger* is short, his *Mercy* infinite : he seldome sendeth a *Punishment*, but presently after followeth a *Pardon*. Read his euerlasting Chronicle, (*The Bible*) and you shall find this true. First hee chideth and then smi-
leth, strikes and then cureth,
drownes the world for sinne, and then giues the
Raine-bow as a signe he will do so no more ; but pas-
sing by the *Leaft*, let our considerations stay vpon
the greateft. *Adam* was in *Paradice*, and there fell:
hee no sooner fell there but hee was driuen from
thence : he no sooner was *banished*, but (to comfort
him) *Christ* was promised. Though *Adam* fled from
God, yet *God* fled not from him ; but howsoever
our first *Father* stood condemned, we (his *Posterity*)
had a *Reprieue* from a *Messiah* that was to come.
The blessing which we lost in *Adam*, was to be re-
couered by the seed of *Abraham*, *Moses* was the first

Gen. 3.15.

Gen. 12.2.

witnesse to it, and after him all the *Prophets*. In *Adam* were we both happy and miserable. Happy if we had continued in the first estate, and miserable if (like maimed Soldiers) we had not beene fetched off when we lay wounded by sin; but our Chirurgeon was at hand. Man sinned and the Sonne of man was to suffer. The treason of the first *Adam* put the second to death, and the death of the second, quitted all the sonnes of the first. So that what we lost by the one we gained by the other: we were beaten out of *Paradise* and entertained into *Heauen*. The *Tree of Good* and *Euill* brought forth an *Apple* to cast vs all away, and the *Tree of Shame* bare a fruite to saue vs all for euer.

God being throughly angered with *Man-kind* for disobedience, put a sharpe bridle into his mouth. That bridle was the Law, that law was a curst *Iudge*, and ready to condemne; But the King of *Heauen* being as full of mercy as of Iustice, abated the edge of the Axe, & to a heauy *Sentence* added a comfortable *pardon*. The *Balsamum* of grace healed the wounds of the law, law did both promise and threaten. The Gospell should performe and reconcile. The bitterneffe of the law was tasted, but the sweetnes of *Grace* could not be relished but by hope. It was fit therefore that we lying so sicke, should be kept in hand that a *Physition* was comming: and hereupon was *Christ* promised, euen from the beginning: He was promised not once but often. Often, to shewe that God was mindfull of our sauing health: and by

by many mouthes was the newes brought to seale
vp the tidings with more assurance and credit.

Moses was the first that tooke vpon him the office
of a Trumpeter, and proclaimed the comming of a
Messiah, at least 4000. yeares before he set forth:
and because hee was to spring from the stocke
of *Judah*, he like an industrious *Herald* tooke espe-
ciall paines in drawing that *Genealogy*. It rested not
so: for old *Jacob* lying on his death-bed, foretold
that *Shiloh* should come, and who was that *Shiloh*
but *Messiah*?

Gen. 38.

Gen. 49.

Balaam in stead of cursing altered his tunes through
the Charmes of the most high, and song sweetly of
a Sauour.

Exod. 24. 17.

What is that ladder which *Jacob* saw in his dreame
(reaching from earth to heauen) but that scale of
our ascending vp thither (*Iesus Christ*?)

Gen. 28. 12

And what other *Paschal Lambe* stand we in need
of, then of him who is the true *Passouer*? To
preserue the memory of this expected *Redeemer*,
more liuely, sundry pictures of him (as it were)
were drawne in the persons of others: *Kinges*,
Priests and *Prophets*, were appointed to be sha-
dowes of him that was the true and only substance.
In *Isaacke* (when he was ready to be sacrificed)
was the figure of *Christ* going to be crucified.
In *Iosuah*, leading the Children of *Israel* into
the Land of *Canaan*, was a *Type* of our heauen-
ly *Iosuah* (*Christ Iesus*) conducting vs to euerla-
sting happinesse. In the person of *Dauid*, he was the

Exod. 16. 6.

Gen. 22. 8.

Iosuah.

chiefe King, and a Conquerour. In *Salomon*, the Builder vp of the Spirituall Temple. In *Hezekiah* the destroyer of all Idolatry.

After these, were faithfull Messengers sent out, whose errands were Prophecies, and their Prophecies ending onely in a *Messiah*.

Isayah. 40 3.

* 54.

About the rest, *Esay* sings loudest and cleereſt: he names *Christs* Fore-runner, & drawes out *Christs* Kingdome in liuely colours, his offices, his life and his death, are by him foretold.

Ier. 31. & 33.

Hof. 1. 11.

Ioel. 3.

Amos, 9 11.

Ion 17.

Jeremy celebrateth his birth, *Ezekiell* and *Daniell* boast of his comming. *Hosea* makes him a Captaine ouer *Iudah* and *Israell*. *Ioella* Shepheard to gather the scattered Sheep; *Amos* a builder to raise vp the Tabernacle which was fallen, *Ianah* goes into the graue before him to shew how many dayes he himſelfe ſhould lye there. *Obadiah*, *Micah*, *Nabum*, and all the rest of the heavenly *Singers* beare a part in ſuch like *Hymnes*: they haue their voyces in this high Parliament: for the neerer the time approached, in which Christ was to come, the lowder did they proclaime him, and with more greedy eyes stood waiting for his preſence, as people do for a ſtrange King that is to take poſſeſſion of a new Kingdome.

They waited not in vaine, neither was expectation deluded: for God (to proue that his Prophets was no lyers) were as good as his word: he kept his day, and ſent a Sauour: in him the obligation of the *Rituall* Law was canceled: in him all *Iewiſh*

Cere-

Ceremony ended : in him all promises had performances : all foretellings their finishings. By him are the *gates of Salvation set wide open* : in him alone all debts are payd, through his meanes the *Prophets and Euangelists* hold hands and embrace. It is he that hath *Married the old and new Testament* together, five thousand yeares and more hath a Parliament bin held about his birth-right, & both the *Vpper house* and the *Lower house*, (*Heauen and Earth*) are now agreed vpon it. In conclusion this Chronicle he writes of himselfe, & this Epitome do we set forth of his acts, *Consummatum est*, all is now finished. What is finished? whatsoeuer was foretold, all the *Prophets* gaue out, that the Prince of *Heauen* should dwell vpon earth, and (lo-) the omnipotent king (his father) hath sent him hither, shall I set downe the *Gests* of his Progresses? These they are, he first set out from his celestiall Palace, and lodged in the wombe of a *Virgin*, when he left that blessed habitation, he lay next in a *Manger*, from the *Manger* hee went to the *Crosse*, from the *Crosse* to the *Sepulchre*, and from that *Sepulchre* returned home againe into *Heauen*. Sweetly therefore hath it beene sung by one of the most excellent singers in *Dauids Temple*, *Nothing (saith he) was euer foretold by the Prophets of Christ which was not done; Nothing was done by Christ which was not foretold. It would take vp a life to compare the Prophets and Euangelists, the predictions and the history, and largely to discourse how the one foretels, and the other answers.*

Hall, in sermo.
ne Passionis
Domini.

John. 14. 6.
Ego sum via.

Cast therefore your eyes vpon this building, survey it from the foundation to the battlements, here shall you behold a wedding passing through two gates, the one hauing sundry pathes beaten out, and all leading to one way: the other directed by one path only, whose steps do guid to all *Happinesse*.

The first is the *Court-gate*, at which Prophets are the Porters to open it, whilest Angels are the footemen and fore-runners, bringing newes that the King is vpon comming.

The second gate is an entrance to the very *Palace* where the king shewes himselfe in person after he is come. Foure *Euangelists* are the foure *Heralds* that sound forth his approaching, & proclaime him king both of heauen and earth: here sits he crowned with the world at his feet, & his people round about him: he sits crowned with thorns, despised of the world, & betraied by his people; but because you may take perfect knowledge of him, whom so they crowned, despised & betraied, a true relation shall be made of his honorable discent (being sprong from kings) of his meruelous birth, his mother being a pure *Virgin*, of most base betraying him, (the *Traitor* feeding at his owne table) of his ignominious death (the *Tree* being accursed.) And last of all of his wondrous buriall, & most glorious resurrection (triumphing ouer *Death & Hell*.) To proue all these things, behold witnesses stand ready on both sides, who (*Vna voce*) giue in this euidence of him, *vix.*

7

*Observations to be taken in
reading this Booke.*

VPon every first page (or leafe) stand the Prophets, and on the other page, right against it are the Euangelists: the one foretels the Comming, the Birth, the Passion &c. of Christ, The other shewes wherein all the prophecies of him are fulfilled.

I

So that after you haue read the words of the Prophets at the vpper end of the first leafe, marked thus ⊕ with (a circled crosse) you are (if you would truly follow the Method of this booke) next to read the words of the Euangelists on the other side marked likewise as the former, with a ⊕ circled crosse.

2

And so still if you read any verse quoted with any other markes as + ‡ ¶ &c. behold the like marke on the other side iust opposite to it: for the matter of the one is answerable to, and makes plaine the other.

3

In reading the Prophets you shall finde that they speake of things to come as if they were already past, But note that they do this of purpose to shew the certainty of all their prophecies, which they know could not chuse but happen, because God himselfe was the reuealer of those secrets to them.

4

T. M.

ON this side are placed the Prophets, giuing testimony of so much as is reueled to them of Christ: And because the stocke of which (according to the flesh) he was to come, is one of the first matters which they handle, you shall first see how the Prophets deriue his *Pedigree*: & then (on the other side) how the Euangelist confirms it. Harken therefore to the mutuall sounds which their heavenly musicke sends forth.

(1) Christ is that blessing which was lost in Adam, and promised to be recovered in the seede of Abraham.

The Lord said to Abram, I will make of thee a great Nation, and will blesse thee, and make thy name great, and thou shalt be a Blessing.

Gen. 12.2.

⊕

The Lord visited Sarah, as he had said, and did unto her according as hee had promised: for Sarah conceived and bare Abraham a sonne in his old age at the same season that God told him: And Abraham called his sonnes name that was borne unto him, Isaac.

Gen. 21.1. 2.

+

(3) Out of Iudah.

And thou Beth-leem Ephrathah art little to be amongst the thousands of Iudah: yet out of thee shall he come forth unto me, that shall be Ruler in Israel, whose goings forth haue beene from the beginning and from euertlasting.

Mica. 5.2.

‡

(4) Formam viri assumendo, & de femina nascendo, utrumque sexum hoc modo honorandum indicauit. Aug.

Therefore the Lord himselfe will giue you a signe: Behold the Virgin shall conceive and beare a Sonne, and he shall call his name Immanuel.

Esa. 7.14

†

On

ON this side the Euangelists are ready to subscribe to all that, which the Prophets set downie. The one drawes Christ in picture, the other shewes him in person. His kindred are scattered amongst the Prophets, and reckoned together amongst the Euangelists. *Moses* fetcheth his discent from *Abram* and *Dauid*, not shewing the direct line; But *Matthew* (the first worke he doth) drawes out his true Genealogy.

I

⊕ *Mat. 1.*
1.

This is the Booke of the Generation of *Iesus Christ* the sonne of *Dauid*, the sonne of *Abram*.

2

+ *Idem 1.2*

1. 6.

1. 16.

Abraham begat *Isaake*, & *Isaake* begat *Iacob*, &c. *Obed* begat *Iesse*, & *Iesse* begat *Dauid*, &c. *Nathan* begat *Iacob*, and *Iacob* begat *Ioseph* the husband of *Marie*, of whom was borne *Iesus*, that is called *Christ*.

3

‡

Mat. 2.
4.

Herod asked where *Christ* should be borne, and they said unto him: at *Beth-leem* in *Iudah*, for so it is written by the Prophet: and thou *Beth-leem* in the land of *Iudah*, art not the least amongst the Princes of *Iudah*: for out of thee shall come the gouernor that shall feede my people *Israell*.

4

¶

Mat. 1.
23.

And all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying: Behold a Virgin shall be with child, and shall beare a son, & they shall call his name *Immanuel*, which is by interpretation, God, with vs.

(1) The Messiah sprung both from *Abraham* of the tribe of *Iuda*, and from the stocke of *Dauid*.

(2) Read *Luke 3. 23.* where the Genealogy of *Christ* is likewise set downe prouing his descent from *Adam*.

(3) Out of *Iudab*.

(4) *Nobilitas* fuit *Christi* nascens, in *virginitate* patiens; *Nobilitas* patiens, in *Diuinitate* nascens, *Aug.*

C

For

5

For loe, thou shalt conceive and beare a sonne, and no razor shall come on his head: for the child shall bee a Nazarite vnto God from his birth, and he shall begin to saue Israell out of the hands of the Philistines.

Judg. 13. ⊕
15.
Sam. 1.
11.
Num. 6.
30

6

(6) Christ his
kingdome at
the beginning
is smal & con-
tempible.

He shall grow up as a roote out of a dry ground, he hath neither forme nor beauty, when we shall see him, there shall be no forme that we should desire him, he is despised and reiect of men.

Isay. 53. +
2. 3.

7

I shall see him, but not now; I shall behold him, but not neere; there shall come a Starre of Iacob, and a Scepter shall rise of Israell, and shall smite the coasts of Moab, and destroy the all sonnes of Sheth.

Num. 24. +
17.

8

The Kings of Tarsish and of the Isles, shall bring presents; the Kings of Arabia and Saba, shall bring gifts; all Kings shall fall downe before him; all nations shall doe him seruice. He shall liue, and vnto him shall be ginen of the gold of Sheba; they shall also pray for him continually, and dayly blesse him.

Psa. 72. *
10.

9

When Israel was a child, then I loued him, and called my sonne out of Egypt.

Exo. 11. 1. ✱

And

The second Gate.

11

5

⊕ Mat. 2.
23.

And Ioseph went and dwelt in a citty called Nazareth, that it might be fulfilled, which was spoken by the Prophets, which was, that he should be called a Nazarite.

6

+ Luk. 2.
7.

And she brought forth her first begotten sonne, and wrapped him in swadling clothes, and laid him in a Manger, because there was no roome for them in the Inn.

(6) Pro aula regia? Pro throno? Pro curia regalis frequentia? Nunquid aula est stabulum? thronus praesepium? & totius curia frequentia Ioseph et Maria? (7) Worshipers of Christ.

7

⊕ Mat. 2. 1

When Iesus was borne at Beth-leem, a city of Iury, in the daies of Herod the king, behold there came wise men from the East to Ierusalem, saying: where is hee that is borne King of the Iewes: for we haue seene his Starre in the East, and are come to wor(hip him.

8

* Mat. 2.
10, 11.

And when the wise men saw the starre they reioiced with an exceeding great ioy: and went into the house, and found the babe with Mary his mother, and fell downe and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold and Franke-incence, and Mirrh.

(8) Auris solutis quasi regi magno, Thus imolatur ut deo, Myrrha praebeatur sanguinem pro salute omnium morituro. Aug.

9

✠ Mat. 2.
14.

So Ioseph arose, and tooke the babe and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that that might be fulfilled which is spoken of the Lord by the Prophet saying: Out of Egypt haue I called my sonne.

(9) Iosephes flight.

C 2

When

10

Therefore the Lord thy God humbled thee, & made thee hungry, & fed thee with Man which thou knewest not, neither did thy father know it, that he might teach thee that man liueth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth a man live.

Dent. 8.

3.



11

There shall no evil happen vnto thee, neither shall any plague come nigh thy dwelling: for he shall give his Angels charge ouer thee, to keepe thee in all thy waies, they shall beare thee in their hands, that thou hurt not thy foote against a Stone.

Psa. 91.

11.



12

(12) The great
light of the
Gentiles. j

Yet the darkenesse shall not be according to the affliction that it had, when at the first he touched lightly the land Zebulon, and the land of Nephthalim: nor afterward when he was more gracious by the way of the Sea beyond Iordan in Galilee of the Gentiles. The people that walked in darkenesse, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

Isa. 9. 1.

2.



13

The Spirit of the Lord is vpon me, to preach the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne, to appoint vnto them that mourne in Zion, and to giue vnto them beauty for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heavinesse.

Isa. 61.

1.



When

The second Gate

13

10

⊕ Mat. 4.
2.

When Iesus had fasted 40. dayes and 40. nights, he was after ward hungry: then came vnto him the tempter, and sayd, if thou be the sonne of God command that these stones be made bread. But he answered, saying: Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.

(10) Christ is hungry.

11

⊕ Mat. 4.
6.

And the Diuell said vnto Christ. If thou be the sonne of God, cast thy self downe: for it is written that he shall giue his angels charge ouer thee, and with their hands they shall lift thee up, least at any time thou shouldest dash thy foote against a stone.

(11) Christ is tempted.

12

⊕ Mat. 4.
13.

And Iesus leauing Nazareth, went and dwelt in Capernaum, which is neere the Sea, in the borders of Zabulon and Nephtholim: that it might be fulfilled which was spoken by Elayas the Prophet, saying: The land of Zabulon, and the land of Nephtholim by the way of the Sea, beyond Iordan Galilee, of the Gentiles; The people which sat in darknesse sawe great light, and to them which sat in the region and shadow of death, light is risen up.

13

* Mat. 5.
1.

When Iesus saw the multitude, hee went up into a mountaine, and when he was set, his Disciples came to him, and hee opened his mouth and taught them, saying, Blessed are they that mourne, for they shall be comforted.

C 3

Surely

14

(14) Christs
pouerty and af-
fliction.

Surely he hath borne our infirmities, and carried our sorrowes, he was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

Es. 53. 4. ⊕

15

(15) His humili-
ty.

Reioyce greatly, O daughter Zion, shout for ioy, O daughter Ierusalem, behold thy king commeth vnto thee, euen the righteous and Sauour, poore and riding upon an Asse, and upon a Colt, the Foale of an Asse.

Zac. 9. 9. +
Es. 62. 11.

16

(16) Betraying.

Yea euen mine own familiar friend, whom I trusted, which did also eate of my bread, hath laid great waite for me.

Psa. 41. 9. ‡

17

(17) Sold for a
price.

And I said vnto them, if you thinke it good, giue me my wages, and if no, leaue off. And so they weighed for my wages, thirty peeces of siluer: and the Lord said vnto me: Cast it vnto the potter, a goodly price that I was valued at of them, and I tooke the thirty peeces of siluer and cast them to the Potter in the house of the Lord.

Zach. II. 12. 13. *

Lo, thus in order hath beene presented to your best eye (your soule) from Christs deere and miraculous birth, to his base and *Iewish* vnderualuing. What followes, shall offer it selfe to your religious view more amply, though not so nicely.

They

The second Gate.

15

⊕ Mat 8.
16. 17.

14

They brought vnto Iesus, many that were possessed with Diuels, and he cast out the Spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Elayas the Prophet, saying: He tooke our infirmities, and bare our sicknesses.

(14) This shewes, that in Christ only we should seeke remedy in all our miseries,

+ Mat. 21.
4. 5.

15

All this was done that it might be fulfilled which was spoken by the Prophets, saying: Tell ye the daughter of Zion, behold thy king commeth vnto thee meeke and sitting vpon an Asse, and a colt the Foale of the Asse vsed to the yoke.

(15) Christs humility.

‡ Mat. 26.
23.

16

Iesus sayd vnto his Disciples: Hee that dippeth his hand with mee in the dish, hee shall betraie me.

(16) Betraying. whom I vouchsafe to come to my table.

* Mat. 27.
9. 10.

17

Then was fulfilled that which was spoken by Zacarias the Prophet, saying: And they tooke thirty siluer peeces, the price of him that was valued, whom they of the children of Israell valued, and gaue them for the Potters field, as the Lord appointed me.

(17) Sold for a price.

Thus haue you receiued a heauenly taste of Christ, from his Cradle to his Crosse. What followes of him now, shall appeare more largely, though more irregularly, wherein I rather obserue materiall fulnesse, then formall nicenesse.

Here

Here now bestow your eyes, and that worthily, upon this heavenly *Coharence* following, in those principal and sauing effects of *the old and new Testament*, that are now in mariage, knit in heavenly bands,
To which they ioine their euerlasting hands.

(1) God appro-
ueth not here-
by that light
Diuorce ment,
but permitteth
it to auoyd fur-
ther inconueni-
ence,

(2) Wildernes,
that is, in Babi-
lon and other
places where
they were kept
in Captiuiety &
misery.

VHen a man taketh a wife, and marieth her, if
she find no fauour in his eyes, because he
hath espied some filthines in her, then let him write her
a bill of diuorcement, and put it in her hand, and send
her out of his house.

A voice crieth in the wildernes: Prepare yee the
way of the Lord, make straight in the desert a path
for our God.

Yee shall not sweare by my name falsely, neither shalt
thou defile the name of thy God, I am the Lord.

Thou shalt open thy hand vnto thy poore brother,
and shalt lend him sufficient for his neede which hee
hath.

O cast thy burthen vpon the Lord, and hee shall
nourish thee, and shall not suffer the righteous to fall
for euer.

Here

Deu. 24. ⊕
I.

Es. 40. 3 +

Leuit. 19 *

Ex. 20.

7.

Deut. 5

11.

Deu. 15. ‡

8.

Psa. 55. ♣

23.

Heere now bestow your eyes, and that woorthily, vpon this heauenly *Coherence* following, in those principall and sauing effects of *The old and new Testament*, that are now in marriage, knit in sacred bands,
To which they ioyne their euerlasting hands.

1

⊕ *Mat. 1. 19.* **T**hen Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

2

+ *Mat. 3. 3.* For this is he of whom it is spoken by the Prophet Esayas, saying: the voyce of him that cryeth in the wildernesse, prepare you the way of the Lord, make his paths straight.

(2) Make him a plaine and smooth way.

3

* *Mat. 5. 33.* Thou shalt not forswear thy selfe, but shalt performe thine oaths to the Lord.

4

⊕ *Mat. 5. 42.* Giue to him that asketh, and from him that would borrow of thee, turne not away.

5

✱ *Mat. 6. 25.* Therefore I say vnto you, be not carefull for your life, what yee shall eat, or what you shal drinke: nor yet for your body, what you shall put on: Is not the life more worth then meate, and the body then rayment? behold the fowles of the heauens, &c.

(5) The carefulness of this life is worthily checkt by thinking on the prouidence of God.

D

Away

(6) Crying
tears.

6
Away from me all you that worke vanity: for the
Lord hath heard the voyce of my weeping.

Psa. 6. 8. ⊕

(7) By the
word cleane, is
meant, of Birds
which were
permitted to be
eaten,

7
And the Priest shall goe out of the Campe, and the
Priest shall consider him: and if the plague of leprosie
be healed in the Leper, then shall the Priest command
to take for him that is cleansed, two Sparrowes aline, and
cleane, and Cedar wood, and a Scarlet lace, & Hyssop.

Leu. 14. ⊕
3. 4.

(8) The wick-
ednes of times,
& the danger.

8
Trust yee not in a friend, neither put yee confi-
dence in a Councillor. Keepe the doores of thy mouth
from her that lyeth in thy bosome: for the Sonne reui-
leth the Father, the Daughter riseth up against her
Mother, and the Daughter in law against the Mother
in law, and a mans enemies are the men of his owne
house.

Micah 7. ⊕
5. 6.

(9) The bro-
ken hearted,
are those that
are liuely tou-
ched with the
feeling of their
sins.
The captiues,
those which
are in the bon-
dage of sin.

9
The Spirit of the Lord God is upon me, therefore
hath the Lord anointed me, he hath sent me to preach
the Gospell unto the poore, to binde up the broken-
hearted, to preach liberty to the Captiues, and to them
that are bound, the opening of the prison.

Esa. 61. *
1.

(10) My mes-
senger, that is
meant of Iohn
Baptist, as
Christ expon-
deth it.
Luk 7. 27.

10
Behold I will send my Messenger, and he shall pre-
pare the way before me, and the Lord whom you seeke
shall speedily come to his Temple, euen the Messenger of
the Covenant, whom you desire, behold, he shall come
saith the Lord of Hosts.

Mal. 3. ⊕
1.

Many

The second Gate.

19

6

⊕ Mat. 7.
22. 23

Many will say to me in that day, Lord, Lord, haue we not by thy name Prophesied: and by thy name cast out diuels, and by thy name done many great works; Then Christ will say vnto them, I neuer knew you, depart from me, yee that worke iniquity.

(6) I neuer knew you, this is not of Ignorance, but because he will cast them away

7

+ Mat. 8. 2
3. 4.

And loe there came a Leper and worshipped him, saying: Maister, if thou wilt, thou canst make me cleane. And Iesus putting forth his hand touched him, saying: I wil, be thou cleane, and immediatly his leprosie was cleansed, then Iesus said vnto him; See thou tell no man, but goe and shew thy selfe vnto the Priest, and offer the gift that Moses commanded for a witnesse to them.

(7) In this, Christ shews, that he abhorreth no sinner, that comes vnto him, be he neuer so vuncleane.

8

⊕ Mat. 10.
34. 35.
36.

Thinke not that I am come to send peace into the earth, but the sword: for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a mans enemy shal be they of his owne household.

(8) Ciuell discordions follow the preaching of the Gospell.

9

* Mat. 11.
4. 5.

And Iesus said; Go and shew Iohn what things you heare and see, the blind receiue sight, the halt do walke, the Lepers are cleansed, the deafe heare, the dead are raised up, and the poore receiue the Gospell.

(9) Christ shewes by his works, that hee is the promised Messiah.

10

¶ Idem 9.
10.

But what went you out to see? A Prophet, yea, I say vnto you, and more then a Prophet: for this is he of who it is written; behold, I send my messenger before thy face, which shall prepare thy way before thee.

(10) Christs Testimony of Iohn.

D 2

Behold

(11) Heere John Baptist, both for his zeale, and restoring of religion, is aptly compared to Elias.

Behold I will send you Elyas the Prophet, before the coming of the great and fearefull day of the Lord, and hee shall turne the heart of the Fathers to their Children; and the heart of the Children to their Fathers, least I come and smite the earth with cursing.

Mat. 4.
5.6.

(12) The old way, wherein the Patriarchs and Prophets walked, directed by the word of God.

Thus saith the Lord: stand in the wayes, and behold and aske for the old way, which is the good way, and walke therein, and you shall finde rest for your soules.

Ier. 6.16

(13) Christ is called a seruant in respect of his manhood. Hee shall not cry nor lift vp the voyce, &c. that is, His coming shall not be with pomp and noise, as earthly Princes.

Behold my seruant I will stay upon him, mine elect in whom my soule delighteth: I haue put my Spirit upon him: he shall bring forth iudgement to the Gentiles, he shall not cry, nor lift up, nor cause his voyce to be heard in the streete, a bruised reede shall he not breake, and the smoking flaxe shall he not quench, he shall bring forth iudgement in truth.

Es. 42.
1.2.
3.

(14) Behold Gods terrible iudgement and comprehensiu mercy met together.

Now the Lord had prepared a great fish to swallow up Ionas, and Ionas was in the belly of the fish, three dayes and three nights.

Ion. 1.
17.

All

⊕ *Mat. II.*
13, 14.

All the Prophets and the law prophesied unto Iohn, and if you will receine it, this is that Elyas which was to come, hee that hath eares to heare let him heare.

⊕ *Mat. II.*
29.

Take my yoake on you, and learne of mee, that I am meeke and lowly in heart, and you shall finde rest vnto your soules.

Mat. II.
18, 19.
20, 21.

⊕ *19.*
20.
21.

Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth, I will put my Spirit on him, and hee shall shew Iudgement vnto the Gentiles; hee shall not strine nor cry, neither shall any man heare his voyce in the streetes; A bruised Reede shall hee not breake, and smoaking flaxe shall hee not quench, vntill hee bring forth Iudgement vnto victorie: and in his name shall the Gentiles trust.

(13) By Iudgement is meant a settled state Because Christ was to publish true religion among the gentiles.

Id. m. 40

*

As Ionas was three dayes and three nights in the VWhales belly, so shall the Sonne of man bee three dayes and three nights in the heart of the earth.

(15) Through
their owne
malice, the
hearts of the
wicked are har-
dened.

15

And the Lord sayd, go and say vnto this people, you shall heare indeed, but you shall not vnderstand, you shall plainly see, and not perceiue: make the heart of this people fat, make their eares heauy, and shut their eyes, least they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert and he heale them.

Eg. 6. 9.
10.

⊕

10.

16

I will open my mouth in a parable, I will declare hard sentences of old, which we haue heard and known, and such as our fathers haue told vs, that we should not hide them from the children of the generations to come, but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

Psa. 78.
2. 3. 4.

+

3.

4.

(17) Their
wickednesse
full ripe.

17

Put in your Siches, for the Haruest is ripe, come, get you downe, for the Wine-presse is full, yea the Wine-presses run ouer, for their wickednesse is great.

Iosell. 3.
13.

*

(18) Who haue
kept the true
feare of God,
and his Religi-
on.

18

They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, shall shine as the starres for euer and euer.

Dan. 12.
3.

†

19.

Thou shalt not discover the shame of thy brothers wife: for it is thy brothers shame.

Leu. 18.
16.

✠

So

15

⊕ Mat. 13.
14. 15.

So in them is fulfilled the prophesy of Esay, which
saith: By hearing you shall heare, and shall not under-
stand, and seeing, you shall see, and shall not perceiue:
for this peoples heart is waxed fat, and their eares are
dull of hearing, and with their eyes they haue win-
ked, least they should see with their eyes, and heare with
their eares, and understand with their hearts, and
should returne that I might heale them.

16

⊕ Mat. 13.
34. 35.

All these things spake Iesus vnto the people in para-
bles, and without a parable spake he not vnto them,
that it might be fulfilled which was spoken by the Pro-
phets, saying: I will open my mouth in parables, and wil
utter the things that haue beene kept secret from the
foundation of the world.

(16) By Para-
bles, is meant,
graue and Sen-
tentious pro-
ucts.

17.

* Mat. 13.
38. 39.

The field is the world, the good seed are the children
of the kingdome; but the Tares are the children of the
wicked, and the enemy that soweth them is the Diuell,
and the Haruest is the end of the world, and the Rea-
pers be the Angels.

18

⊕ Mat. 13.
43.

Then shal the righteous shine as the sun in the kingdom
of their father, who hath eares to heare, let him heare.

19

⊕ Mat. 14.
3. 4.

Herod had taken Iohn and bound him and put
him in prison for Herodias sake, his brother Philips
wife: for Iohn said vnto him, It is not lawfull for thee
to haue her.

O

(20) A feareful
iudgement a-
gainst Hypo-
crites.

20

Therefore the Lord said: Because this people come
neere unto me with their mouth, and honour me with
their lips; but haue remoued their hearts farre from
me, and their feare toward me was taught by the pre-
cept of men: Therefore behold, I wil againe do a mar-
uelous worke in this people, euen a maruelous worke
and a wonder: for the wisdom of their wise men shall
perish, and the vnderstanding of their prudent men
shall be hid.

Esa. 29.
13. 14. ⊕

14.

(21) God doth
neuer repent;
but he speaketh
alter our ca-
pacity.

21

When the Lord saw that the wickednesse of man, was
great in the earth, and all the imaginations of the
thoughts of his heart were onely euill continually: Then
it repented the Lord, that hee had made man in the
earth, and he was sorry in his heart.

Gen. 6. 5.
6. ⊕

22

(22) In the wil-
dernes, that is,
in barre hearts
and ignorant.

The eyes of the blind shall be lightned, and the eares of
the deafe be opened. Then shall the lame man leape, as an
hart, and the dumb mans tongue shall sing: for in the
wildernes shall waters breake forth, and Rivers in the
desart.

Esa. 35.
5. 6. *

23

One witnesse shall not rise against a man for any
trespasse, or for any sinne, or for any fault that he offen-
deth in, but at the mouth of two witnesses, or at the
mouth of three witnesses, shall the matter bee stabli-
shed.

Deut. 19.
15. ⊕

20

⊕ Mat. 15.
7.8.

O Hypocrites! Esaias prophesied well of you saying, This people draweth neere vnto me with their mouth, and honoureth me with their lips, but their heart is far off from me, but in vaine they worship me, teaching for Doctrines, mens precepts.

(20) They are condemned for hypocrisie, because they made the kingdome of God to stand in outward things.

21

⊕ Mat. 15.
19.20.

Out of the heart come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders, these are the things which defile the man, but to eate with vnwashed hands defileth not the man.

22

* Mat. 15.
30.

And great multitudes came vnto Iesus, hauing with them halt, blinde, dum, maymed, and many other, and cast them downe at Iesus feete, and he healed them.

(22) Maimed, whose members were weakned with the palsey, or by nature.

23

⊕ Mat. 18.
15.16.

Moraouer if thy Brother shall trespasse against thee, go and tell him his fault betweene thee and him alone, if he heare thee, thou hast won thy brother, but if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may bee confirmed.

E

The

(24) The Man
Adam.

²⁴
The man said, this now is bone of my bones, and flesh
of my flesh, she shall be called woman, because she was
taken out of man: therefore shall man leave his father &
his mother, and shall cleave to his wife, and they shall be
one flesh.

Gen. 2.
23. 24. ⊕

(25) Not, that
God alloweth
Diuorcement;
but of two
faults he infer-
reth the lesse.

²⁵
Keep your selues in your spirit, and let none trans-
gresse against the wife of his youth, if thou hatest her,
put her away, saith the Lord God of Israel; yet hee co-
uereth the iniurie vnder his garment: therefore keepe
your selues in your spirit and transgresse not.

Mal. 2.
15. 16. †

(26) Against
unbelcuers.

²⁶
Thus saith the Lord of Hosts, if the residue of this
people thinke it to bee impossible in their eies in these
daies, should it therefore be impossible in my sight?

Zach. 8.
6 †

²⁷

He that hath said vnto his father and to his mother,
I haue not seene him, & he that knew not his brethren,
nor knew his owne children, those are they that haue ob-
serued thy word, and shall keepe thy couenant.

Deu. 33.
9. *

(28) Making
Religion their
couering.

²⁸
Is this house become a denne of theeues? whereupon
my name is called before your eies, behold, euē, I see it,
saith the Lord.

Ier. 7. n.
Ez. 56. 7. ✠

Christ

24

Mat. 19.
4. 5.

Christ said, haue you not read, that hee which made them at the beginning made them male and female, and said, for this cause shall a man leaue father and mother, and cleaue vnto his wife, and they which were two shall be one * flesh.

(24) This word *Flesh* is by a figure taken for the whole man. *

25

Idem, 9.

Whosoever shall put away his wife, except it be for whoredome, and marieth another, committeth adulterie, and whosoever marrieth her that is denorced, doth commit adulterie.

26

Idem. 24
26.

It is easier for a Camell to go through the eye of a needle, then for a rich man to enter into the kingdome of God. The Disciples said, who then can be saved? but Iesus beheld them, and said vnto them, with men this is impossible, but with God all things are possible.

(26) Theophylact noteth, that by this word *camell* is meant a Camel, which though it be granted, it takes away nothing of the wonder.

27

Idem 29.

Whosoever shall forsake houses, or brethren, or sisters, or Father, or mother, or wife, or children, or Lands for my names sake; he shall receiue an hundred fold more, and shall inherit enerlasting life.

28

Mat. 21.
12. 13.

13.

And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrow the Tables of the money-changers, and the seates of them that sold Doves; and said to them, it is written, my house shall be called the house of prayer, but you haue made it a denne of theecnes.

29

O Lord our Gouvernour, how excellent is thy name in all the world, thou that hast set thy glory about the heavens! out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

Psa. 8. 1.

2.



30

(30) Meaning that he had planted his Church in a place most plentiful and abundant.

Now will I sing to my beloved, a song of my beloved to his Vineyard, my beloved had a vineyard in a very fruitful hill, and he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he built a Tower in the midst thereof, and made a wine presse therein, then he looked that it should bring forth grapes, but it brought forth wilde grapes.

Ez. 5. 1. 2.



31

The same stone which the builders refused, is become the head stone in the corner, this is the Lords doing, & it is meruellous in our eyes.

Psa. 118.

22. 23.



32

(32) Christ is a Sanctuary to his Elect, to the rest a stumbling stone.

And he shall be as a sanctuary, but as a stumbling stone, and as a rock to fall upon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Jerusalem.

Ez. 8. 14

Zach. 12.

3.

Dan. 2.



33

Moreover God appearing unto Moses, said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob, then Moses hid his face for he was afraid to look upon God.

Ex. 3. 6.



When

⊕ Idem. 16.

29
When the cheefe Priests & Scribes saw the mermailes
that Christ did, and the children crying in the Temple
and saying, Hosanna to the sonne of Dauid, they
disdayned and said vnto him, hearest thou what these
say? Iesus said vnto them, yea, haue you neuer read by
the mouth of Babes and sucklings, thou hast made per-
fect the praise?

(29) Establi-
shed, grounded
made perfect,
it is all one
that the Euan-
gelist saith: for
that is stable &
sure which is
most perfect.

+ Idem. 33.

30
Iesus put forth a Similitude, there was a certaine
housholder which planted a vineyard, and hedged it
round about, and made a wine- presse therein, and built
a Tower, and let it out to husband men, and went into
a strange Country, &c.

⊕ Mat. 21.
24.

31
Reade you neuer in the Scriptures, saith Iesus, the
stone which the builders refused, the same is made the
head of the corner, this was the Lords doing, and it is
meruailous in our eies.

(31) The head;
of the corner
which beareth
vp the ioynts
of the whole
building.

* Idem. 44.

32
Whosoever shall fall on this stone, shall be broken, but
on whomsoever it shall fall, it will dash him in peices.

✠ Mat. 22.
31. 32.

33
Concerning the resurrection of the dead, haue you
not read what is spoken to you of God, saying, I am the
God of Abraham, and the God of Isaac, and the God
of Iacob, God is not the God of the dead, but of the li-
uing.

34

A sonne honoureth his father, and a seruant his master, if then I be a father, where is mine honour? and if I bee a master, where is my feare? saith the Lord of Hosts.

Mal. 1. 6

35

(35) Sacrifices ceasing, which Christ accomplisht by his death and resurrection. It desolate, meaning Ierusalem and the Sanctuary.

After three score and two weekes, shall Messiah be slaine, and shall haue nothing, and the people of the Prince that shall come shall destroy the Citie and the Sanctuary, and the end thereof shall be with a flood, & vnto the end of the battell it shall be destroyed by desolations: and he shall confirme the couenant with many for one weeke, and in the midst of the weeke, hee shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

Dan. 9. 27.

36

(36) The deliuerance of the Church by Christ, called here by the name of the Archangell Michael.

At that time shall Michael stand vp, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a Nation, vnto that same time, and at that time thy people shall be deliuered, euery one that shall be found written in the booke.

Dan. 12. 1.

37

(37) All the powers of heauen and earth, warre against sinners.

Behold the day of the Lord commeth, cruell, with wrath, and fierce anger to lay the land waste, and hee shall destroy the sinners out of it: for the stars of heauen, and the Planets thereof shall not giue their light, the Sunne shall bee darkened in his going forth, and the moone shall not cause her light to shine.

Ez. 13. 9
9. 10.
Ezech.
32. 7.
Isa. 2.
31.

Call

34

⊕ Mat. 23.
9. 10.

Call no man your father upon the earth, for there is but one, your Father which is in heauen, be not called Doct^r, for one is your Doct^r, euen Christ.

(34) The Scribes very greedily hunt after such titles.

35

+ Mat. 24.
14. 15. 16.
17.

This Gospell of the kingdome shall bee preached thorough the whole world for a witnesse unto all Nations, and then shall the end come; when you therefore shall see the abhominati^on of Desolation spoken of by Daniel the Prophet set in the holy place, (let him that readeth consider it) then let them which be in Iudea, flie into the mountaines, let him which is on the house top, not come downe to fetch any thing out of his house, &c.

(35) The Gospell, which is the couenant before spoken of. Abhominati^on of desolation, that is, Idolatry and the fruits thereof.

36

† Idem. 10.
21. 22.

Pray that your flight be not in the winter, neither on the Saboth day: for then shall bee a great tribulation, such as was not from the beginning of the world, nor shall be againe except those daies should be shortened, there should no flesh be saved: but for the Elects sake, those daies shall be shortened.

The great feare that shall ensue.

(36) Neither on the Sabath; It was not lawfull to take a iourney on the Sabath day Ioseph. lib. 13.

37

* Mat. 24.
29.

And immediately after the tribulations of those daies shall the Sunne be darkened, and the Moone shall not give her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

As

(38) That Ancient of daies, is meant, by God the Father, who gaue to the blessed *Messiah*, all dominion, as to the Mediator.

(39) A comfort to the Church in all dangers.

(40) The true Fast, which God requires,

Thine owne flesh: for in him thou seest thy selfe, if so afflicted.

(41) The general resurrection.

38
As I beheld in visions by night, behold, one like the Sonne of man came in the cloudes of heauen, & approached vnto the Ancient of daies, before whom they brought him, and he gaue him dominion & honour, and a kingdome, that all people, nations and languages should serue him, his Dominion is an euerlasting dominion, which shall neuer be taken away, and his kingdome shall neuer be destroyed.

39
As a Shepherd searcheth out his flocke, when hee hath bene among his sheepe that are scattered; so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered, in the cloudy and darke day.

40
Is not this the fasting that I haue chosen? to deale thy bread to the hungry, and that thou bring the poore that wander vnto thine house, when thou seest the naked that thou couer him, and hide not thy selfe from thine owne flesh? Then shall thy light breake forth as the morning, and thine health shall grow speedily, thy righteousness shall go before thee, and the glory of the Lord shall embrace thee.

41
Many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame, and perpetuall contempt.

Dan. 7.
13. 14.

Ezech.
34. 12.

EL. 38. 7.
8.
Ezech.
7.

Dan. 12.
2.

Then

38

Mat. 26.
31.

Then shall appeare the Signe of the Sonne of man in heauen, and then shall all the kindreds of the earth moue, and they shall see the sonne of man come in the cloudes of heauen with power and great glory, and he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the foure windes, and from the one end of the heauens vnto the other.

(38) The exceeding Glory and Maiesty of Christ. From the foure windes, that is, from the foure quarters of the world.

39

Mat. 25.
32.

Before Christ shall be gathered all nations, and hee shall separate them one from another, as a shepheard diuideth his sheepe from the Goates, and hee shall set the sheepe on his right hand, and the Goates on the left.

(39) The Iudgement-day, the Elect, and the Reprobate.

40

Mat. 25.
34. 35.
36.

Come you blessed of my Father, take the inheritaunce of the kingdome prepared for you from the Foundation of the world; For I was an hungred, and you gaue me meate, I thirsted, and you gaue me drinke, I was a stranger, and you tooke me in vnto you; I was naked and you clothed me, I was sicke and you visited me, I was in prison, and you came vnto me.

(40) Of all the vertues, charity sits highest,

41

Idem. 46

These shall goe into euerlasting paine, and the righteous into life eternal.

(41) The last day.

F

Arise

(42) My Shepherd, meaning Christ, the head of all Pastours,

42
Arise, O sword, upon my Shepherd, and upon the man that is my fellowe, saith the Lord of Hosts, smite the Shepherd and the sheepe shall be scattered; and I will turne mine hand upon the little ones.

Zach. 13. 7. ⊕

43
Who so sheddeth mans blood, by man shall his blood be shed; for in the Image of God hath he made man.

Gen. 9. 6.
Eze. 11. †

(44) By Isiah, called Anointed, because hee was a figure of Christ.

44
The breath of our Nostrels, the Anointed of the Lord was taken in their nets, of whom we said, under his shadowe we shall be preserved aline among the Heathen.

Lam. 4. 20. †

45
I gaue my backe vnto the Smiters, and my cheekes to the Nippers, I hid not my face from shame & spitting.

Is. 50. 6. *

(46) His willingness and patience in suffering.

46
He was oppressed, and he was afflicted, yet did hee not open his mouth, he is brought as a sheepe to the slaughter, and as a sheepe before her Shearer is dum, so he openeth not his mouth.

Is. 53. 7. *

47
They part my garments among them, and cast lots upon my vesture; but be not thou farre from mee, O Lord, thou art my succour, hast thee to helpe me.

Psa. 22. 18. 19. †

Iesus

The second Gate.

35

⊕ Mat. 26.
31.

42

Iesus said unto his disciples, all you (shall be offended because of me this night, for it is written, I will smite the Shepherd, and the Sheepe of the flocke (shall be scattered.

(42) Their Flight forewarned.

⊕ Mat. 26.
52.

43

One of them which was with Iesus, stretched out his hand, and drew his sword, then said Iesus unto him, put up thy sword into his place, for all that take the sword, shall perish with the sword.

(43) They take the Sword, to whom the Lord hath not giuen it.

⊕ Idem 55.
56.

44

The same howre said Iesus to the multitude, you become out as it were against a theefe, with swords and staves to take me, I sate daily teaching in the Temple among you, and you tooke me not: but all this was done that the Scriptures of the Prophets might be fulfilled.

* Idem 67.
68.

45

Then spat they on his face, and buffeted him, and other smote him with rods, saying, prophesie to vs, O Christ, who is he that smote thee?

* Mat. 27.
13, 14.

46

Pilate said to Iesus, hearest thou not how many things they lay against thee, --- there is his affliction --- but Iesus answered him not to one word, --- theirs his patience and long suffering; --- in so much that the Governour marvelled greatly.

(46) Note his Affliction, then His patience and long suffering.

⊕ Mat. 27.
35.

47

And when they had crucified Iesus, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, they divided my garments among them, and upon my vesture did cast lots.

F 2

He

(48) Experience for the comfort of sinners.

48

Hee is despised, and abhorred of men, hee is such a man as hath good experience of sorrowes and infirmities, wee haue reckoned him so vile, that wee hid our faces from him.

Ez. 53. 3.

49

My God, my God looke upon me, why hast thou forsaken me? and art so farre from my health, and from the words of my complaint.

Psa. 12. 1.

50

They gaue me gall to eate, and when I was thirsty, they gaue me vinegar to drinke.

Psa. 69. 22.

51

(51) Their worme a continuall gnawing of Conscience, which shall neuer suffer them to rest.

From moneth to moneth, & from Saboth to Saboth, shall all flesh come to worship before me, saith the Lord, and they shall go forth and looke upon the carcases of the men that haue transgressed against mee, for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

Ez. 66. 24.

52

The Land shall neuer be without poore, and therefore I command thee, saying, thou shalt open thy hand vnto thy brother that is needy and poore in thy land.

Deut. 15. 11.

They

48

⊕ Idem. 39.
40.

They that passed by, reviled him, wagging their heads and saying, Thou that destroyest the Temple, and buildest it in three daies, saue thy selfe; if thou be the Sonne of God, come downe from the Crosse.

49

⊕ Idem. 46

And about the ninth howre, Iesus cryed with a lowd voice, saying, Eloi, Eloi, lama sabachtani, that is to say, My God, my God, why hast thou forsaken me?

(49) Forsaken, to wit, in this misery, neuer otherwise.

50

⊕ Idem. 48

And straightway one of them ranne, and tooke a sponge and filled it with vinegar, and put it on a reede, and gaue him to drinke.

51

* Mark. 9.
43. 44.

If thy hand cause thee to offend, cut it off, it is better for thee to enter into life maimed, then hauing two hands, to go into hell, into the fire that neuer shall bee quenched; Where their worme dyeth not, and the fire neuer goeth out.

(51) All hindrances to Christ cut off. The torments of the damned.

52

⊕ Mar. 14.
7.

You haue poore with you alwaies, and when you wil you may aoe them good, but me shall you not haue alwaies.

F 3

There-

(53) For his
Humility, hee
shall receiue
Glory.

53

*Therefore will I giue him a portion with the great,
and hee shall deuide the spoile with the strong, because
he hath powred out his soule vnto death, and hee was
counted with the transgressors, and hee bare the sin of
many, and prayed for the Trespassers.*

Es. 53.
12.



(54) Of Christs
Birth & Office.

54

*Vnto vs a childe is borne, and vnto vs a sonne is gi-
uen, vpon his shoulder doth the rule lie, and he shall call
his name, wonderfull, the giuer of counsell, the mightie
God, the euerlasting father, the Prince of Peace, the en-
crease of his gouernement and peace shall haue none end,
hee shall sit vpon the throne of Dauid, and vpon his
kingdome, to order it, and to stablish it with equity &
righteousnesse from henceforth for euermore.*

Es. 9. 6.
7.
Dan. 7.
14.
Mich. 4.
7.



55

*The word of the Lord came vnto Elias, saying, vp
and get thee to Sarepta, which is in Zidon, and remaine
there, behold I haue commanded a widdowe there to
sustaine thee.*

1. King.
17. 8. 9.



56

(56) Against
the Princes of
Israell, liuing in
voluptuousnes.

*Woe to them that are at ease in Zion, and trust in the
Mountaine of Samaria, which were famous at the be-
ginning of the nations, and the house of Israell came to
them.*

Amos. 6.
1.



They

53

⊕ Mark. 15
27. 28.

They crucified also with him two thieves, the one on the right hand, and the other on the left, thus the Scripture was fulfilled, which saith, he was counted among the wicked, and they that went by, railed on him &c.

54

⊕ Luke. 1.
30. 31.
32. 33.

The Angell said unto her, feare not Mary: for thou hast found fauour with God; For lo thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus: Hee shall be great, and shall be called the sonne of the most Highest, and the Lord God shall giue unto him, the throne of his Father Dauid; And hee shall raigne ouer the house of Iacob for euer, and of his kingdome, there shall be none end.

(54) The Angell sent to Mary.

55

⊕ Luke. 4.
25.

I tell you of a trueth, many widdowes were in Israel in the daies of Elias, when heauen was shut three yeeres and six moneths, when great famine was throughout all the land, but unto none of them was Elias sent, save into Sarepta, a Citie of Sidon, unto a certaine widowe.

56

⊕ Luk. 6.
24.

Voe be to you that are rich: for you haue receiued your consolation.

(56) That put their confidence in riches.

Voe

57

Woe unto them that decree wicked decrees, & write
griuous things, to keepe backe the poore from iudge-
ment, and to take away the iudgement of the poore of
my people, that widowes may bee their pray, and that
they may spoile the fatherlesse.

Es. 10. 1.
2.

(58) More
Gentiles then
Iewes, Be'ce-
uers.

58

Reioice, O Barren that didst not beare, breake forth
into ioy, and reioice thou that didst not trauaile with
childe, for the desolate hath more children then the ma-
ried wife, saith the Lord.

Es. 54.
1.

59

Moses made a serpent of Brasse, and set it up for
a signe, and when a serpent had bitten a man, then he
looked to the serpent of brasse and liued.

Num. 21
9.

60

(60) His hea-
uily care ouer
the weake and
tender.

He shall feede his stocke like a shepheard, he shall ga-
ther the lambes with his arme, and cary them in his bo-
some, and shal guide them with yong.

Es. 40. 11.



61

(61) No stran-
ger, except hee
be circumcised.

A Stranger, or an hired seruunt shall not eate of the
Pasceouer: In one house shall it be eaten, thou shalt car-
ry none of the flesh out of the house, neither shall you
breake a bone thereof.

Ex. 12. *
43. 45.

62

Thou shalt not leaue my soule in hell, neither shalt
thou suffer thine holy one to see corruption.

Psa. 16.
11.

Woe

57

Luk. 11.
46.

Woe unto you also you Lawyers, for you lade men with burthens grievous to be borne, and you your selves touch not the burthens with one of your fingers.

58

+ Luk. 23.
29.

Behold, the daies will come when men shall say, blessed are the barren, and the wombes that neuer bare, & the Paps that neuer gaue sucke.

59

Ioh. 3. 44.
15.

As Moses lift up the Serpent in the wilderness, so must the Sonne of man be lift up, that whosoever beleueth in him should not perishe, but haue eternall life.

(59) Lift vp, that is, his power made manifest.

60

* Iohn. 10.
11.

I am that good shepheard, that good shepheard giueth his life for the sheepe.

61

* Iohn. 19.
34-35.
36.

One of the Souldiers with a speare pierced his side, and forthwith came there out blood and water, and he that saw it bare record, and his record is true, and hee knoweth that he saith true, that you might beleue it; for these things were done, that the Scripture should be fulfilled; Not a bone of Him shall be broken.

62

Iohn. 20.
9.

As yet the Disciples knew not the Scripture, that he must rise againe from the dead.

alto

G

I

57

Woe unto them that decree wicked decrees, & write
griuous things, to keepe backe the poore from iudge-
ment, and to take away the iudgement of the poore of
my people, that widowes may bee their pray, and that
they may spoile the fatherlesse.

Ez. 10. 1.
2.

⊕

58

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1.

+

59

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a signe, and when a serpent had bitten a man, then he
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Num. 21
9.

†

60

He shall feede his flocke like a shepheard, he shall ga-
ther the lambes with his arme, and cary them in his bo-
some, and shal guide them with yong.

Ez. 40. 11.

*

61

A stranger, or an hired seruant shall not eate of the
Pascouer: In one house shall it be eaten, thou shalt ca-
ry none of the flesh out of the house, neither shall you
breake a bone thereof.

Ex. 12.
45. 45.

*

62

Thou shalt not leaue my soule in hell, neither shalt
thou suffer thine holy one to see corruption.

Psa. 16.
11.

†

Woe

(58) More
Gentiles then
Iewes, Bece-
uers.

(60) His hea-
uily care ouer
the weake and
tender.

(61) No stran-
ger, except hee
be circumcised.

Luk. 11.
46.

57

Woe unto you also you Lawyers, for you lade men with burdens grievous to be borne, and you your selues touch not the burthens with one of your fingers.

+ Luk. 123.
29.

58

Behold, the daies will come when men shall say, blessed are the barren, and the wombes that neuer bare, & the Paps that neuer gaue sucke.

† Ioh. 3. 44.
15.

59

As Moses lift vp the Serpent in the wildernes, so must the Sonne of man be lift vp, that whosoever beleueth in him should not perish, but haue eternall life.

(59) Lift vp, that is, his power made manifest.

* Iohn. 10.
11.

60

I am that good shepheard, that good shepheard giueth his life for the sheepe.

* Iohn. 19.
34-35.
36.

61

One of the Souldiers with a speare pierced his side, and forthwith came there out blood and water, and he that saw it bare record, and his record is true, and hee knoweth that he saith true, that you might beleue it; for these things were done, that the Scripture should be fulfilled; Not a bone of Him shall be broken.

Iohn. 20.
9.

62

As yet the Disciples knew not the Scripture, that he must rise againe from the dead.

63

I will make them one people in the land, upon the mountaines of Israell; and one King shall be King to the all, and they shall be no more two peoples, neither be divided any more henceforth into two kingdomes.

Ezech.
37.22.

⊕

64

Let their habitation be void, and no man to dwell in their Tents; when sentence is given upon him, let him be condemned, and let his prayer be turned into sin, let his daies be fewe, and let another take his office.

Psa. 69.
26.
and
109.6.7.

+

65

65) Powre out my spirit, that is, in greater abundance more generally the in times past; By Christ, and the ioyfull tidings of the Gospell.

By the remnant are meant the Gentiles.

Afterward will I powre out my spirit upon all flesh, and your sonnes and your daughters shall prophecy, your old men shall dreame dreames, and your yong men shall see visions; and also upon the seruants and upon the maids in those daies will I powre my spirit; And I will shew wonders in the heauen and in the earth, blood & fire and pillars of smoke; The sunne shall be turned into darkenesse, and the moone into blood, before the great and terrible day of the Lord come; but whosoever shall call on the name of the Lord shall be saved, for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath said and in the remnant, whom the Lord shall call.

Isa. 2.
28.19.
30.31.
32.

⊕

29.

30.

31.

32.

66

I haue set God alwaies before me, for he is on my right hand: therefore I shall not fall, wherefore my heart was glad, and my glory reioiced, my flesh also shall rest in hope.

Psa. 16.
9.10.

✠

Other

63

John. 10.
16.

Other Sheepe I haue also, which are not of this fold, them also must I bring, & they shall heare my voice, and there shall be one sheepestold, and one shepheard.

(63) The Gentiles, which the were strangers to the Church of God.

64

Act. 1.
19. 20.

It is knowne vnto all the inhabitants of Ierusalem, inasmuch that that field is called in their owne language Aceldema, that is, the Field of blood: For it is written in the Booke of Psalmes, let his habitation be void, and let no man dwell therein, also let another take his charge.

(64) His charge, that is, his Office, and his Ministry.

65

Act. 2.
16. 17.
18. 19.
20. 21.

This is that which was spoken by the Prophet Ioell; And it shall be in the last daies, saith God, I will powre out my spirit vpon all flesh, and your sonnes and your daughters shall prophesie; and your yong men shall see visions, and your old men shall dreame dreames, and on my seruants, and on my handmaids I will powre out my spirit in those daies, and they shall prophesie, and I will shew wonders in heauen aboue, and tokens in the earth beneath, blood & fire, and the vapour of smoake; The Sunne shall be turned into darknes, and the moone into blood, before that great & notable day of the Lord come; and it shall bee, that whosoener shall call on the name of the Lord shall be saved.

(65) All flesh; All without exception, both vpon Iewes and Gentiles.

Call on, signifieth in holy Scriptures, an earnest praying.

66

Act. 2.
25. 26.

Thus Dauid saith concerning Iesus, I beheld the Lord alwaies before me, for he is at my right hand, that I should not be shaken: therefore did mine heart reioice, and my tongue was glad, and moreouer also my flesh shall rest in hope.

67

(67) Meaning
a continuall suc-
cession of Pro-
phets, till
Christ the end
of al Prophets,
come.

(68) The world
shal win by thy
seed, Christ;
the blessing
which was lost
in Adam.

(69) Siccuth and
Chium, two I-
dols, which as
their King they
carried about.

(70) Gods ma-
iesty is so great
it filleth both
heaven and
earth.

(71) None shal
bee blinded
with igno-
rance.

*The Lord thy God will raise up unto thee a Pro-
phet like unto me, from among you, even of the brethren,
unto him shall you hearken.*

68

*I will make of thee a great nation, & will blesse thee,
and make thy name great, and thou shalt be a blessing,
I will also blesse them that blesse thee, and curse them
that curse thee, and in thee shall all families of the earth
be blessed.*

69

*Have you offered unto me sacrifices and offerings in
the wilderness forty yeeres, O house of Israel? But
you have borne Siccuth your King, and Chium your
Images, and the Starre of your Gods, which you made
to your selves; Therefore will I cause you to goe into
captivity beyond Damascus, saith the Lord whose name
is the God of Hosts.*

70

*Thus saith the Lord; The heaven is my Throne, and
the earth is my footstool: where is that house that you
will build unto me? and where is that place of my rest?
for all these things hath mine hand made, and all these
things have beene, saith the Lord.*

71

*They shall teach no more every man his neighbor, &
every man his brother, saying, Know the Lord: for they
shall all know me from the least of them, unto the grea-
test of them, saith the Lord, for I will forgive their i-
niquity, & will remember their sins no more.*

Moses

Deut. 18.
15.

⊕

Gen. 12.
2.3.

†

Amos. 5.
25.26.
27.

†

26.

27.

Ez. 66.
1.2.

*

Ier. 31.
34.
Mica. 7.
18.

✠

67

⊕ Acts. 3.
24

Moses said vnto the Fathers, the Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me, you shall heare him in all things whatsoeuer he shall say vnto you.

(67) This promise was of an excellent Prophet, Christ.

68

⊕ Acts. 3.
25.

Ye are the children of the Prophets and of the covenant, which God hath made vnto our Fathers, saying to Abraham, euen in thy seed shall all the kindreds of the earth be blessed.

(68) God to Abraham.

⊕ Acts. 7.
42. 43.

Then God turned himselfe away, and gaue them vp to serue the Host of Heauen, as it is written in the booke of the Prophets, O house of Israell, haue you offered to me slaine beasts and sacrifices by the space of forty yeeres in the wildernesse? and ye tooke vp the Tabernacle of Moloch, and the starre of your God Remphan, figures, which you made to worship them; therefore I will carry you away beyond Babylon.

(69) By the Host of Heauen, is meant, the Sunne, Moone, starres, &c.

70

* Acts. 7.
48. 49.
50.

The most high dwelleth not in Temples made with hands, as saith the Prophet, Heauen is my throne, and earth is my Foote stoole, what house will you build for me saith the Lord? or what place is it that I should rest in? Hath not mine hand made all these things?

71

✠ Acts. 10.
42. 43.

Iesus commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead, to him also giue all the Prophets witnessse, that through his name all that beleue in him, shall receiue remission of sins.

(71) There is no other name vnder heauen to be saued by.

(72) They shal
not beleene
their owne ru-
ines, becaule
vnbelleeuers
of Gods word.

(73) I will send
the *Messiah*
promised, and
restore by him
the spiritual
Israel.

72

Behold among the heathen, and regard, and wonder, and meruaile: for I will worke a worke in your daies, you will not beleene it, though it be told you.

Mal. 3. 5 ⊕

73

In that day will I raise up the Tabernacle of David, that is fallen downe, and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the daies of old, that they may possesse the remnant of Edom, and of all the heathen, because my name is called upon them, saith the Lord, that doth this.

Amos. 9. 11. 12. †

74

If we haue forgotten the name of our God, and holdē up our hands to any strange God; shall not God search it out? for hee knoweth the very secrets of the heart, for thy sake also we are killed all the day long, and are counted as sheepe appointed to be slaine.

Psa. 44. 21. 22. ‡

75

(75) Against
those that mur-
mur against
God in time of
aduersity.

Woe bee vnto him that striueth with his maker, the Potsherd with the potshards of the earth, shal the clay say to him that fashioneth it, What makest thou? or thy worke, it hath none hands? O house of Israell, cannot I doe with you as this Potter, saith the Lord? behold, as the clay is in the Potters hand, so are you in mine hand, O house of Israell.

Ef. 45. 9. Jer. 18. 6. *

76

Beware

72

⊕ Acts. 13.
40. 41.

Beware lest that come upon you which is spoken of in the Prophets, behold, you despisers, and wonder, & vanish away, for I worke a worke in your daies, you wil not beleene it, though it be told you.

(72) Again st their incredulity.

73

+ Acts. 15.
16. 17.

After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it up, that the residue of men might seeke after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, which doth all these things.

(73) The promise kept.

74

⊕ Rom. 8.
35. 36.

Who shall seperate vs from the loue of Christ? shall tribulation or anguish? or persecution, or famine, or nakednes, or perrill, or sword? As it is written, for thy sake are wee killed all day long, we are counted as sheep for the slaughter.

(74) The loue of Christ, that is, wherewith Christ loueth vs.

75

* Rom. 9.
20. 21.

But O man, who art thou which pleadest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the Potter power of the clay, to make of the same lump one vessel to honour, and another to dishonour.

(75) Predestination. This similitude aptly agreeth in the first creation of Mankind.

(76) Our Vocation is, *we*, and of grace, such as our Predestination is,

76
I will call them my people, which were not my people, and her, beloved, which was not beloved, and it shall be in the place where it was said unto them, ye are not my people, that there they shall be called, the children of the living God.

Rom. 9
25, 26.



(77) Spirituall royces and Rap- tures.

77
How beautifull upon the mountaines are the feete of him, that declareth and publisheth peace, that declareth good tidings, and publisheth saluation, saying unto Zion, Thy God raigneth.

Isa. 62
7. Nahum.
1. 15.



(78) Meaning the Gentiles that knew not God,

Here, the reiection of the Iewes.

78
I haue beene sought of them that asked not, I was found of them that sought me not, I said, behold me, behold me, unto a Natio that called not upon my name, I haue spread out my hands all the day unto a rebellious people, which walked in a way that was not good, even after their owne imaginations.

Isa. 65. 1.
2



79

Let their table be made a snare to take themselves withall, and let the things (that should haue beene for their wealth,) be unto them an occasion of falling, let their eyes be blinded that they see not, and euer bowe downe their backs.

Psal. 69.
23, 24.



76

⊕ Hos. 2. 23
Hos. 1. 10

I will sowe her vnto me in the earth, & I will haue mercie vpon her that was not pittied, and I will say vnto them which were not my people, Thou art my people, and they shall say, Thou art my God. The number of the children of Israel shal be as the sand of the sea, which cannot be measured nor told, & in the place where it was said vnto the, Ye are not my people, it shall be said vnto them, Ye are sonnes of the liuing God.

This verse must bee reade on the Prophets side, Page. 48.



77

⊕ Rom. 10.
14. 15.

How shall they call on him, in whom they haue not beleene, and how shall they beleene in him, of whom they haue not heard? and how shall they heare without a Preacher? and how shall they preach except they bee sent? as it is written, How beautifull are the feete of them, which bring glad tidings of peace, and bring glad tidings of good things.

(77) Hereof faith commeth.

78

⊕ Idem. 20
21.

I was found of them that sought me not, and haue beene made manifest to them, that asked not after me, and vnto Israell he saith, all the day long haue I stretched forth my hands vnto a disobedient, and gain-saying people.

79

* Rom. 11.
9. 10.

Let their Table be made a Snare, and a nette, and a stumbling block, euen for a recompence vnto them, let their eyes be darkened that they see not, and bow downe their back alwaies.

(79) Snarde in the law for refusing the Gospel.

(80) The true
deliuerance
from sinne and
Sathan.

The Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord, & I will make this my covenant with them, saith the Lord, my spirit that is vpon thee and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from hence forth euen for euer. 81

Ec. 99.
20. 11.



(81) God only
wise.
His Omnipov
erence.

Who hath measured the waters in his fist? & conned heauen with the span, & comprehended the dust of the earth in a measure? and waighed the mountains in a waigh, & the hills in a ballance? who hath instructed the spirit of the Lord? or was his counsellor, or taught him? of whom tooke he counsel, & who instructed him, and taught him in the way of iudgement, or taught him knowledge, and shewed vnto him the way of understanding. 82

Ec. 40.
12. 13.

14.

13.

14.



(82) All shall
acknowledge
me for God.

Looke vnto me, & you shall be sau'd, all the ends of the earth shall be sau'd for I am God, & there is none other, I haue sworne by my selfe. the word is gone out of his mouth in righteousness and shall not returne, that euery knee shall bowe vnto me, and euery tongue shall sweare by me. 83

Ec. 45.
22. 23.
23.



(83) The won
d rfull loue.
of God.

Since the beginning of the world, they haue not heard nor understood with the eare, neither the eie seene another God beside thee, which doth so to him that waiteth for him. 84

Ec. 64. 4. *

(84) Euen in
death, God will
giue life.

I will redeem them from the powre of the graue, I will deliuer them from death, O death, I wil be thy death, O graue I wil be thy destruction. All

Hos. 13.
14.



The Second Gate.

51

80

⊕ Idem. 26
27.

All Israell shall be saued, as it is written, the Deli-
uerer shall come out of Sion, and shall turne away the
ungodlinesse from Iacob, and this is my couenant to
them, when I shall take away their Sinnes.

(80) Christ the
Saviour.

81

+ Rom. 11.
33. 34.
35. 36.
34.
35.
36.

O the deepenes of the riches, both of the wisdom &
knowledge of God, how vnsearchable are his iudgements,
and his waies past finding out? for who hath knowne
the minde of the Lord? or who was his counsellor? or
who hath giuen vnto him first, and hee shall bee recom-
penced? For of him, and through him, and for him, are
all things: To him be Glory for euer, Amen.

(81) Paule rui-
ned in Spirit,
crieth out as a-
stonished with
the wonderfull
wisdom of
God.

82

† Rom. 14
10. 11.
11.

Wee shall all appeare before the iudgement seate of
Christ, for it is written, I lue, saith the Lord, and eue-
ry knee shall bowe vnto me, and all tongues shall con-
fesse vnto God.

(82) The know-
ledge of God,
and the true
worshipping,
shalbe through
all the world.

83

✠ I Cor. 2
9.

The things which eie hath not seene, neither eare
hath heard, neither came into mans heart, are, which
God hath prepared for them that loue him.

(83) Ioyes in-
comprehensi-
ble.

84

✠ I Cor. 15
54. 55.

Death is swallowed vp into Victory. O Death,
where is thy sting? O Graue, where is thy Victory.

(84) The tri-
umph ouer
death.

(85) A Cou-
enant, meaning
Christ alone.

In an acceptable time have I heard thee, and in a day of saluatiō have I helped thee, and I will preserve thee, and will giue thee for a couenant of the people, that thou maiſt raise up the earth, and obtaine the inheritance of the desolate heritages.

Es. 49. 8

(86) God in
Armes, to the
deliuering of
his Church.

He put on Righteousnes, as an habergeon, and an helmet of saluatiō vpon his head, and hee put on the Garments of vengeance for clothing, and was clad with zeale as a cloake.

Isa. 59.
17.

(87) Meaning
Christ, the rod
of his mouth,
which is, his
word.

With righteousness shall he iudge the poore, and with equity shall he reprove for the meake of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Idem. 11.
4.

88

Thou Lord in the beginning hast laide the foundation of the earth, and the heauens are the worke of thy hands; They shall perish but thou shalt endure, they all shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy yeares shall not faile.

Ps. 102.
25. 26.
27.

(89) Meant by
Ierusalem.

Lo, I begin to plague the Cittie, where my name is called vpon, and should you go free? you shall not goe quite; for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of Hosts.

Ier. 25.
29.

The second Gate.

33

85

⊕ 2. Cor. 6.

7.

I have heard thee in a time accepted, and in the day of Salvation have I succoured thee, behold now the accepted time, behold now the day of Salvation.

(85) In a time of Grace, and free Mercy.

86

⊕ Ephes. 6.

14. 15.

16. 17.

Stand therefore and your loynes gird about with verity, and having on the Breast-plate of righteousness; and your feete shod with the preparation of the Gospell of peace, above all, take the shield of faith, wherewith you may quench all the fierie darts of the wicked; And take the Helmet of saluation, and the sword of the spirit which is the word of God.

(86) Salvation, which was purchased by Iesus Christ.

87

⊕ 2. 7. hef.

2. 8.

The wicked man shall be reueiled, whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightnes of his coming.

87 By Spirit, the Word

88

* Hel. 1. 10

11. 12.

Thou Lord in the beginning hast established the earth and the heauens are the works of thine hands: they shall perish, but thou dost remaine, and they all shall wax old as doth a garment, and as a vesture shalt thou fold the up, and they shall be changed: but thou art the same, & thy yeeres shall not faile.

89

⊕ 1. Pet. 4

17. 18.

The time is come, that iudgement must begin at the house of God; if it first begin at vs, what shall the end be of them which obey not the Gospell of God? and if the Righteous scarcely be sau'd, where shall the vngodly and the sinner appeare?

(89) Saued, concerning Temporall Punishment.

(90) Here by
Seraphins,
Angels.

90

Every one of the Seraphin that stood upon the Throne, had six wings, with twaine hee covered his face, and with twain he covered his feet, & with twain he did fly; and one cried to another and said, Holy, holy, holy, is the Lord of Hosts, the whole world is full of his glory.

Isa. 6. 2.
3.
Ezech.
10. 20

⊕

91

They shal not be hungry, neither shall they be thirsy, neither shall the heate smite them, nor the Sunne: for he that hath compassion on them shall leade them, euen to the springs of waters shall he drue them.

Isa. 49.
10.

⊕

92

(92) By Wine
and Milke,
Spiritual joy
and Nourish-
ment.

Ho; Every one that thirsteth, come ye to the waters, and ye that haue no siluer, come buy, & eat, come i say, buy wine, and milke without siluer and without money.

Isa. 55.
1.

⊕

Thus haue you heard the heavenly Musicke of the Prophets and Euangelists, at which euery good mans soule springs and reioyces: Neuer sweeter Harmony, nor euer cheaper, come, and heare, tis freely yours; come, and Feast, yours all;

What Heauen calls his, call your's; be glad, and Feast,
There is no Price set on a heavenly Guest:
Milke, Water, wine, Life, Grace, th' Eternalls Loue,
All three, are Free, and so I hope you'll proue.

F I N I S.

Deo Soli Gloria Sapienti.

90

⊕ *Rev. 4. 8.* The foure Beasts had each one of them sixe wings about him, and they were ful of eyes within, and they ceased not day nor night, saying, Holy, holy, holy Lord God Almighty, which was, & which is, & which is to come.

91

⊕ *Rev. 7. 16. 17.* They shall hunger no more, neither thirst any more, neither shall the Sun light on them, neither any heate; For the Lambe, which is in the middest of the Throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and GOD shall wipe away all teares from their eyes.

(91) All Infirmitie and misery shall be taken away.

92

⊕ *Rev. vii. 16. 17.* I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches, I am the roote and the Generation of Dauid, and the bright morning-starre, and the Spirit and the bride say, come, and let him that heareth, say, come; and let him that is a thirst, come, and let who soeuer will, take of the water of life freely.

(92) Come, you that desire heavenly Graces, and Comfort.

Thus haue you heard the heavenly Musicke of the Prophets & Euangelists, at which euery good mans soule springs and reioyces. Neuer sweeter Harmony, nor euer cheaper, come, and heare, tis freely yours, come, and feast, yours all.

What Heauen calls his, call yours, be glad, and Feast, There is no Price set on a Heauenly Guest: Milke, Water, wine, Life, Grace, th' Eternals Loue, All thre, are Free, and so I hope youle prone.

FINIS.

Christo Gloria.